

# MAKKAN PERIOD

## 1. First Converts

- Ali was 10 years old at the time, a child.
- The first free man to accept Islam was Abu Bakr.
- Zayd was the first freed slave to accept Islam.

**Khadijah being the first convert to Islam, as she believed in the Prophet before even knowing what had truly happened, demonstrating her unwavering faith.**

There was not a single man whom I invited to Islam except that he had some doubts before converting, except for Abū Bakr, for as soon as I presented [Islam to him], he did not hesitate before accepting. Abū Bakr was directly referenced in the Qur'an, "[It does not matter] if you do not support him, for Allah did in fact support him when the disbelievers drove him out [of Mecca] and he was only one of two." This is in reference to the Prophet and Abū Bakr hiding in the cave, moments away from capture and death. The verse continues, "While they were both in the cave, he reassured his Companion, 'Do not worry, for Allah is certainly with us.'" Allah refers to Abū Bakr as the Prophet's Companion, which is indeed sufficient a praise.

When the number of Muslims had reached approximately thirty, including both men and women, the Messenger of God (pbuh) decided to make the house of one of them, a man by the name of al-Arqam Ibn Abi al-Arqam, a meeting place where he could give them guidance and instruction. During this period, **nearly forty men and women entered Islam**, most of them being poor, slaves, and others who enjoyed no power or prestige among the people of Quraysh.

- The next batch of converts all accepted Islam at the hand of Abū Bakr were Sa'd ibn Abī Waqqāṣ, 'Uthmān ibn 'Affān, Zubayr ibn al-'Awwām, and 'Abdurrahmān ibn 'Awf.
- . Sa'd ibn Abī Waqqāṣ was the youngest at around 16 years of age. His faith was so strong that he remained steadfast despite his mother's severe emotional blackmail.
- 'Uthmān ibn 'Affān was one of the Prophet's closest friends. The Prophet said, "Even the Angels are shy in his presence."
- "Every Prophet has his disciples, and my disciple is Zubayr ibn al-'Awwām."
- 'Abdurrahmān ibn 'Awf was the oldest of these four converts. When he emigrated to Medina, he left behind all his possessions and did so with no money or belongings

- The next to convert was ‘Abdullāh ibn Mas‘ūd. He was not a slave but was of the servant class. He was hired as a shepherd for ‘Uqbah ibn Abī Mu‘ayṭ, a severe enemy of Islam. Becoming the sixth convert to Islam. The Prophet once said about Ibn Mas‘ūd, “Whoever would like to know how to recite the Qur’an properly as it was originally revealed should read according to the recitation of Ibn Umm ‘Abd (i.e., Ibn Mas‘ūd).”<sup>131</sup> Ibn Mas‘ūd once said, “I learned more than 70 sūrahs (chapters) directly from the mouth of the Prophet.”
- The next batch of converts primarily comprised the slave class of Mecca
- The most famous of them were Bilal ibn Rabāḥ, Khabbāb ibn al-Aratt, and Yāsir ibn ‘Āmir alongside his wife Sumayyah bint Khayyāt and their son ‘Ammār ibn Yāsir.
- The first non-Meccan convert to Islam was ‘Amr ibn ‘Abasa, a Yemeni Arab. He recalled, “I always knew that idolatry was wrong. One day, news came to me that someone in Mecca was preaching the same, so I travelled all the way from Yemen to Mecca to meet him.”

## 2. The Reaction

- [1] Mockery
- [2] Insulting and harming the Messenger صلى الله عليه وسلم
- [3] Accusations or character assassination
- [4] Deforming or defaming the Message
- [5] Bargaining and negotiating with Rasūlullā
- [6] Allurements and temptations
- [7] Setting challenges
- [8] Putting Muhammad صلى الله عليه وسلم under pressure
- [9] Jealousy and hatred
- [10] Persecution
- [11] Assassination attempts

### I. Mockery

Allāh جل جلاله says: And when they see you, [O Muhammad], they take you not except in ridicule, [saying], "Is this the one whom Allāh has sent as a Messenger. (Al furqan:41)

How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth. (Al-Baqarah: 247)

### II. Insulting and Harming the Messenger

Abū Jahl Threatens to Trample over the Neck of Rasūlullāh صلى الله عليه وسلم and Rub his Face in Dirt

In Sahīh Muslim, Abū Hurairah narrates the story; Abū Jahl came to some of the leaders of Quraish who were sitting next to Al-Ka’bah and he told them, “Are you allowing Muhammad to rub his face in the dirt?” That was his evil way of saying Sujūd. “Are you allowing Muhammad to rub his face in the dirt? If I see him do that, I will trample over his neck and I will rub his face in the dirt.” Well, Rasūlullāh صلى الله عليه وسلم did come and he started to pray, and Rasūlullāh صلى الله عليه وسلم would pray publicly in front of anyone, so Rasūlullāh صلى الله عليه وسلم was praying right there in front of Al-Ka’bah and Abū Jahl and his friends saw this, so Abū Jahl stood up to go and fulfil his threat. So he walked up to Muhammad صلى الله عليه وسلم and Muhammad صلى الله عليه وسلم was in Sujūd, and suddenly, they saw Abū Jahl falling back and he was waving with his hands like someone who was trying to repulse a danger that was about to befall him. So Abū Jahl came back and they asked him, “What had happened to you, what was wrong?” He said, “What do you mean what happened? Did you not see what happened?” They said, “No, we did not, there was nothing. All what we saw was you falling on your back and waving your hands.” Abū Jahl said, “There was a trench in front of me and there was fire and wings and terror.” Rasūlullāh صلى الله عليه وسلم said, “Those were the angels. If he would have come any closer to me, they would have torn him into pieces.” So he saw that but everybody else did not, all what they saw was Abū Jahl retreating, and Rasūlullāh صلى الله عليه وسلم said [that] those were the angels and they would have torn him if he came any closer.

#### **‘Uqbah Bin Abī Mu‘ayt Tries to Choke Rasūlullāh.**

Uqbah Bin Abī Mu‘ayt walked up to Muhammad صلى الله عليه وسلم and he grabbed his clothes and he started wrapping Chapter 9: The Reaction 222 them around the neck of Rasūlullāh صلى الله عليه وسلم trying to choke him, until Abū Bakr stepped in and pushed ‘Uqbah Bin Abī Mu‘ayt away and he said, “Do you want to kill a man just because he says, ‘My Lord is Allāh?’ – A’Turīdūna An Taqtulūna Rajulan Ayyaqūla Rabbī Allāh?” The reason why you want to kill him is because he is saying my Lord is Allāh, and he pushed ‘Uqbah Bin Abī Mu‘ayt away.

#### **‘Uqbah Bin Abī Mu‘ayt Dumps Contents of Camel's Abdomen on Rasūlullāh صلى الله عليه وسلم while he is in Sujūd.**

Rasūlullāh صلى الله عليه وسلم again was praying next to Al-Ka’bah, and Abū Jahl came to the leaders of Quraish who would always meet and sit next to Al-Ka’bah, and he told them, “So and so has slaughtered a camel; who will go and pick up the contents of the abdomen of the camel and dump it on Rasūlullāh صلى الله عليه وسلم in Salāh?” So the most evil among them, ‘Uqbah Bin Abī Mu‘ayt, he picked up the challenge and he went and grabbed all of the insides

of the abdomen, the intestines and the stomach, and he carried it, and he waited until Rasūlullāh صلى الله عليه وسلم was in the position of Sujūd, and he dumped it over him. Rasūlullāh صلى الله عليه وسلم continued with his Sujūd as if nothing happened, and then his daughter Fātimah saw what happened to her father and she started picking all of that dirt from the shoulders of her father. When Rasūlullāh صلى الله عليه وسلم finished his Salāh, he made a Du‘ā', and he made this Du‘ā' publicly in front of the people of Quraish, he said, “O Allāh! Punish Abū Jahl, and ‘Utbah Bin Rabī‘ah, and Shaybah Bin Rabī‘ah, Al-Walīd Bin ‘Utbah, Ummayyah Bin Khalaf, and ‘Uqbah Bin Abī Mu‘ayt.” He made Du‘ā' against seven, [but] I counted six. ‘Abdullāh Ibn Mas‘ūd, the narrator of the Hadīth, said, “I forgot who was the seventh.” So Rasūlullāh صلى الله عليه وسلم made Du‘ā' against them, and this was a very rare thing, that Rasūlullāh صلى الله عليه وسلم would make Du‘ā' against some people, but it got so bad [and] Rasūlullāh صلى الله عليه وسلم was so hurt [that] he made Du‘ā' against them, and he made Du‘ā' in front of Al-Ka‘bah. ‘Abdullāh Ibn Mas‘ūd said, “I have seen with my own eyes all of these men killed in the Battle of Badr.” All of them. That was the fulfilment of the Du‘ā' of Rasūlullāh صلى الله عليه وسلم; they all died on Kufr..

**“And by the way, it is very hurting to children to see their parents being humiliated, and psychiatrists in Falastīn say that this is affecting the psychology of the children in Falastīn when they see their fathers and their mothers [being] abused and kicked and hit by Israeli soldiers. So you have an entire generation of children who are growing up seeing their parents going through all of this abuse. And this psychiatrist was saying that it leaves some very dangerous marks and scars on their personalities, especially for children; it is very detrimental for them to see their parents go through humiliation.”**

### **III. Character Assassination of Muhammad**

They Would Slander Rasūlullāh صلى الله عليه وسلم with the Worst Names

they would accuse Rasūlullāh صلى الله عليه وسلم of being a magician. And they say, "O you upon whom the Message has been sent down, indeed you are mad."<sup>57</sup> Wa Qālal Kāfirūna Hādhā Sāhirun Kadhdhāb – And the Disbelievers say, "This is a magician and a liar."<sup>58</sup> And they said he is a soothsayer – Kāhin. They used whatever slandering terms they could use, they would just throw them at Rasūlullāh صلى الله عليه وسلم in order to assassinate the character of Rasūlullāh صلى الله عليه وسلم, and the purpose of that was to destroy the Message itself, because Allāh says: We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject.

“Waraqah Bin Naufal said, “Anyone who would present to his people with a message similar to yours would be fought.” He will have enemies. So it is not you, it is the Message. So now they were accusing Muhammad صلى الله عليه وسلم in order to block the Message.”

- a. Rasūlullāh صلى الله عليه وسلم Would Give Da'wah to the Masses in Marketplaces
- b. Abū Lahab Tells People Rasūlullāh صلى الله عليه وسلم is a Liar and Eliminates his Hardwork
- c. Al-Walīd Bin Mughīrah Holds Meeting to Have a Unified Opinion against Rasūlullāh
- d. best of the poems would be hung on the wall of Al-Ka'bah, they were called **Al-Mu'allaqāt**

Rabī'ah Bin 'Abbād says, “I saw the Messenger of Allāh in the market of Dhul-Majāz and he was saying, ‘O you people, say there is no God but Allāh and you will prosper.’” That was his message to the people; Say Lā Ilāha Illallāh; Tuflihū – Say there is no God but Allāh and you would be successful.

#### IV. Deforming the Message

An-Nadr Bin Hārith went to Persia specifically to learn stories, So they were saying that this is just storytelling, tales, that are fabricated, untrue; who knows what happened to **Mūsā** ? Who knows what happened to 'Īsā? Who knows what happened to the other **Ambiyā'**? He is just telling you stories. There is no basis of what he is narrating to you.

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً  
وَأَصِيلًا ه

Allāh جل جلاله says: And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon. (Al furqan:05)

#### V. Bargaining and Negotiations

The people of Quraish came to Muhammad صلى الله عليه وسلم and said, “Let us make a deal, we will agree to worship Allāh for one day, and you worship our gods for another day.” Rasūlullāh صلى الله عليه وسلم told them, “I would never agree to such a thing.” They came back to him some time later and they said, “We have a better offer to make, we will worship Allāh for a week and you worship our gods for one day.” He said, “No.” They came back again, “We have a better offer to make, we will worship Allāh for a month, and you just give us one day.” Rasūlullāh صلى الله عليه وسلم said, “No”. Allāh جل جلاله revealed the aayah

# وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ٩

– They wish that you would soften [in your position], so they would soften [toward you]. (al qalm:6)

## VI. Allurements and Temptations and Setting Challenges

### 1) Leaders of Quraish Try to Allure and Tempt Rasūlullāh

they said, “O Muhammad, if you are presenting us with this Message because you are in need of money, we will collect for you money until we make you the wealthiest among us. O Muhammad, if you are coming up with this religion because you are seeking power, we will appoint you as a king over us. O Muhammad, if you are presenting us with this religion because you are desiring women, we will choose for you the best 10 women in Quraish and marry them all to you. O Muhammad, if you are presenting us with this Message because you are possessed with demons, we will spend whatever is needed to cure you, even if we have to exhaust all of our wealth in the process. Tell us what you want.” Rasūlullāh صلى الله عليه وسلم responded and said, “What you have said does not apply to me. I have not brought you my Message seeking your money, nor honour among you, nor sovereignty over you. God has sent me to you as a Messenger, He has revealed a document to me and has ordered me to bring you good news and warn you. I have brought you a Message from my Lord and have given you counsel. If you accept what I have brought to you, then that is for your good on Earth and in the Hereafter, if you reject it, I will await God’s decision until He decides between myself and you.” These are the approximate words of Muhammad.

### 2) Kuffār of Quraish Set up Challenges for Rasūlullāh

God has sent me to announce and warn. If you accept my Message then that is your good fortune here on Earth and in the Afterlife, if you reject it, then I must be patient and leave the matter up to God until He decides between myself and you.

### 3) Nothing Will Work with Some People

‘Abdullāh Ibn Umayyah came to Rasūlullāh صلى الله عليه وسلم and said, “O Muhammad, your people have offered you the best offers and you turned them down. And then they asked you to perform miracles for them and you refused. They asked you to bring down punishment on them and you did not. Now I tell you what, I am not going to believe in you until you bring a ladder that goes all the way up to the heaven, and then

you climb it while I am watching you, and you go up to Allāh and you ask Him to write down for you a letter stating that you are His Prophet and have Him sign it, and then we want that document to come down accompanied by four angels to be witnesses that you are a Messenger from God. And then you know what? Even if you do that, I think I am not going to believe in you.” Dead end; nothing is going to work with these people. – **And if they should see every sign, they will not believe in it. ( al aaraf:146)** This was the environment Rasūlullāh صلى الله عليه وسلم was working in, dealing with these types of people. It is a dead end, you cannot go any further.

## VII. Putting Muhammad صلى الله عليه وسلم Under Pressure

‘Aqīl, the son of Abū Tālib, he narrates and says that the people of Quraish came to Abū Tālib and they told him, “This nephew of yours is disrupting and disturbing us in our meetings and in our mosque,” so they considered the Da’wah of Rasūlullāh صلى الله عليه وسلم to be disruption, “so tell him to stay away from us.” Abū Tālib told ‘Aqīl, “Go and call Muhammad for me.” So ‘Aqīl said, “I found him in Kanas.” Kanas means a very small room or a tent, and it was noon time, very hot in Makkah. So Rasūlullāh صلى الله عليه وسلم came to meet his uncle Abū Tālib. His uncle told him, “Your people are complaining and saying that you are disrupting them and you are disturbing them in their meetings, so why do you not stop?” And Abū Tālib was not speaking to Muhammad صلى الله عليه وسلم in a tone of an order; ‘Do this!’ But he was telling him as an advice; ‘It is better.’ [He was saying,] ‘So that you would not harm or have your people upset, how about if you stop disturbing them or disrupting their meetings?’ [He was saying this] in a very kind way Rasūlullāh صلى الله عليه وسلم looked at the sky and he pointed towards the sun and told Abū Tālib, “O my uncle, do you see the sun?” He said, “Yes”. Rasūlullāh صلى الله عليه وسلم said, “I am no more capable of stopping that than you are of getting me a flame from it.” In other words, it is impossible for me to stop this just like it is impossible for you to get a flame from the sun. **you must have heard of the narration where Rasūlullāh صلى الله عليه وسلم says, “If they put the sun in my right hand and the moon in my left hand, I would not give up this matter until Allāh جل جلاله judges or I lose my life.”** This narration is weaker, but we find the same meaning in the strong narration, that no matter what, I will continue with this mission.

## VIII. Jealousy and Hatred

Al-Hijābah is the guardianship of Al-Ka’bah,  
 An-Nadwah means the assembly of Quraish,  
 Siqāyah and Rifādah is providing the Pilgrims with food and water,  
 Al-Liwā' is the banner of war.

o Abū Jahl said, "I know that this man is telling the truth, but there is something holding me back. The descendants of Qusaï said we want the authority of An-Nadwah; we gave it to them, we want the authority of Hijābah; we gave it to them, we want the authority of Al-Liwā'; we gave it to them, we want the authority of Rifādah and Siqāyah; we gave it to them, and now when we started picking up and competing with them and we were running neck to neck, they come up and say that we have a Prophet among us; how can we compete with that? By God we are never going to accept this."

## IX. Persecution

**Rasūlullāh صلى الله عليه وسلم was Never Persecuted but his Companions were**

**The Sahābah Went through Different Forms of Torture**

- a) Yāsir and Sumaiyyah were both killed under the severe tormenting of Abū Jahl.
- b) In one narration it states that Abū Jahl struck Sumaiyyah with a spear in her private parts until he killed her. And all of this was becoming too much on [their son] Sayyidinā 'Ammār ; it was a combination of psychological pain and physical pain.
- c) 'Umar Ibn Al-Khattāb had a slave-girl who he would torture, and sometimes he would stop. And to show you his personality! 'Umar Ibn Al-Khattāb, when he would stop, he would tell her, "Do not think I am giving you a break because I am having sympathy on you, the only reason why I stopped is because I am tired, otherwise I would continue." But Allāh جل جلاله, Yahdī May-Yashā' – Allāh جل جلاله guides whomever He wills.

## X. Assassination Attempts

When Quraish's attempts of character assassinations failed, they attempted to assassinate the character [itself]. They tried to destroy the Message by distorting the image of the Messenger. When that did not work, they tried to eliminate the Messenger.

**Khabbāb Ibn Al-Aratt** (small rocks and burn them on fire)

'Utbah Bin Rabī'ah(poetry and magic)

Dimād Al-Azdī(heal people who were possessed by demons)

'Amr Ibn 'Absah(hates idols)

Abū Dharr(Isāf and Nā'ilah)

**Lessons from Story of Abū Dharr**

- Allāh Gives Guidance to those who Search for it
- Share Knowledge No Matter how Small
- Be Courageous

## SEERAH SESSION-5

- Verify the Truth
- Everything Good is Significant